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SOCIOLOGY (TEST CODE : 2295)

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Medium Eng/Hindi	English	Registration Number	1217762
Center	Online	Date	21/06/2023

INDEX TABLE			INSTRUCTIONS
Q. No.	Maximum Marks	Marks Obtained	1. Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code). 2. The Candidate should attempt FIVE Questions out of EIGHT questions strictly in accordance with the instructions given under each question printed in ENGLISH & HINDI 3. The number of marks carried by a question/part is indicated against it. 4. Answers must be written in the medium authorized in the Admission Certificate, which must be stated clearly on the cover of this Question-Cum-Answer (QCA) Booklet in the space provided. No marks will be given for answers written in medium other than the authorized one. 5. Word limit in questions, if specified, should be adhered to. 6. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.
1 (a)	10		
(b)	10		
(c)	10		
(d)	10		
(e)	10		
2 (a)	20		
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7 (a)	20		
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(c)	10		
8(a)	20		
(b)	20		
(c)	10		
Total Marks Obtained:			

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EVALUATION INDICATORS

1. Contextual Competence
2. Content Competence
3. Language Competence
4. Introduction Competence
5. Structure - Presentation Competence
6. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

Q1. (a) GH Mead in his 'Mind, Self and Society' pioneered the field of 'social psychology' that understands symbolic interactionism from society's point of view with his ideas of self, symbols and mind.

Significance of symbols in Mead's Theory

a) Formation of gestures - which is defined as acts to give effects to social action.

b) Gestures → symbols - gestures become symbols in due course of social interaction and relationships. These symbols become 'significant symbols' when "they arouse same reaction from the one who makes it compared to the one being targetted to".

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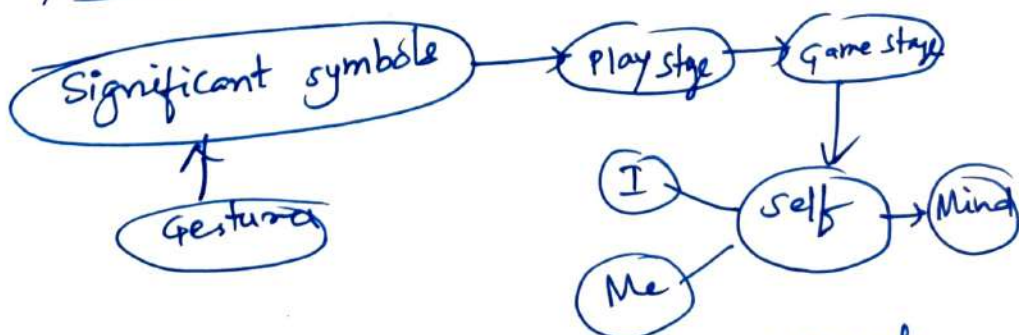
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c) Meaningful actions derive the relevance of significant symbols where individuals become aware about the meaning attached to the social act.

For ex
raging by loud voice meaning to 'anger' and frustration

d) shaped by social interaction - symbols are formed and shaped by social processes in social contexts, ex Parents rolling over eyes in India treated as effective parenting and discipline; some in Europe → child abuse.

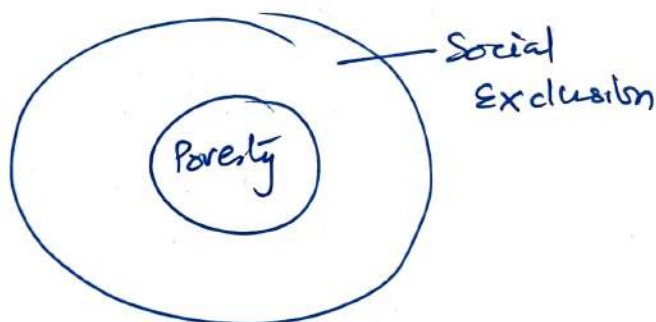
e) Development of self and Mind



Hence, 'symbols' form a crucial part in Mead's theory that pioneered the discipline of Symbolic interactionism.

(b) Sinclair and Eden attributes poverty as a manifestation of social exclusion and understands it as a social phenomena in depriving oneself from desirable components of the society.

Relation between poverty and social exclusion



Mary Daly highlights social exclusion to be broader than poverty as the former not just embodies economic deprivation but deprivation from social processes.

Ex Poor in India through 'multi-dimensional poverty' not just by economic

terms but also by deprivation of rights,
discrimination (SCs/STs) and liberty.

Amartya Sen has a broader perspective
where he attributes poverty as a misleading
parameters to judge well being but social
exclusion as a comprehensive one that
includes deprivation of health, sanitation,
education, freedom.

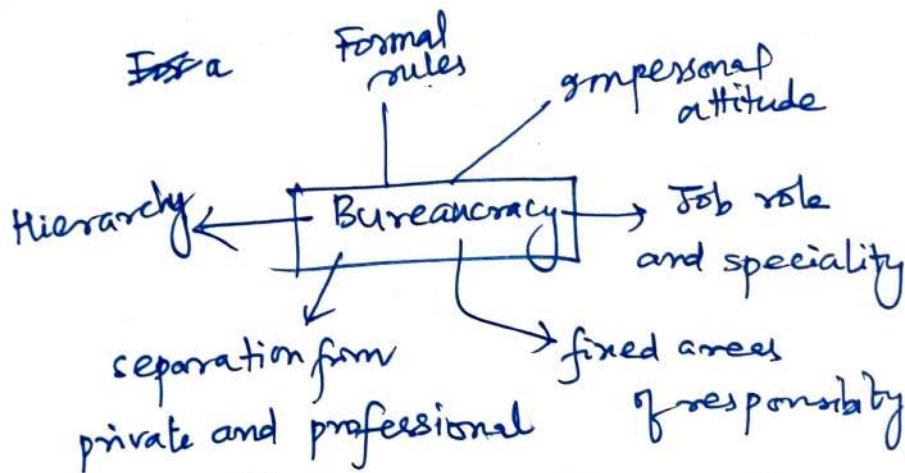
⇒ Poverty leads to social Exclusion - Poverty
hindrance to social mobility and deprives
oneself from well being (Economic deterministic
perspective). Ex SCs with less landownership

⇒ Social exclusion exists without poverty

Ex Elite SCs even after materially rich
suffer from discrimination, rich women
face glass ceiling and patriarchy.

Hence, sociological concepts of poverty
and exclusion needs to be understood sociologically
for better well being of society.

(c) Weber in his 'Capitalism and Industrial society' defines bureaucracy as a rationaly organized hierarchical group that seeks to manage individual administrative tasks to fulfill the organizational goals.

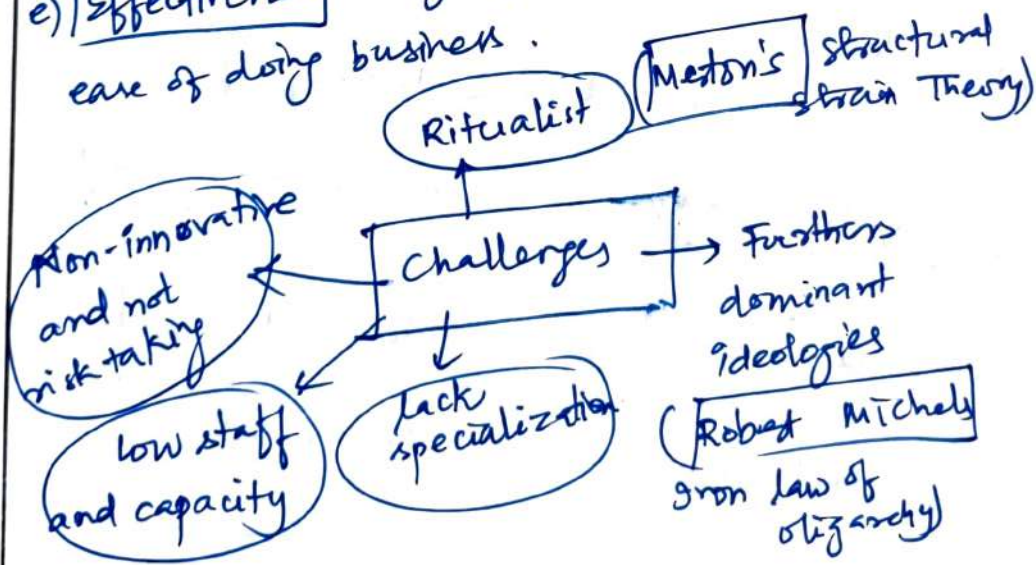


[Weber's Ideal Type of Bureaucracy]

For a diverse country like India, Bureaucracy has following benefits :-

a) Help in policy making - brightest minds to make and implement policies for upliftment of the marginalized.
 ex Schemes like Vijwala, PM Jan Arogya Yojana

- b) Help in social mobility - RH Turner's concept of 'sponsored social mobility' shall be accomplished by bureaucratic intervention in upliftment of social groups -
- c) checks illegitimacy - Bureaucracy ability to check corruption (Ex TN Seshan, Durgasha - kti Nagpal) and maintain egalitarian society.
- d) Manage humongous population with diverse views which could be conflicting, religious sentiments, identity etc.
- e) Effectiveness - High productivity by better ease of doing business.



Hence, PM Modi's idea of shifting from 'redtapism' to 'redcarpet' by shift of 'rule based' to 'role based' is the need of the hour.

(d) Einstein notes — "science without religion is lame and religion without science is blind"

Religion and science's compatibility have been studied from various sociological lens —

(A) Compatible with each other

④ David Martin underlines the 'idea of Monoism' closely attached to scientific values of single truth.

Further, various religious ideology of Asiatic mystic culture has similarity with Physics

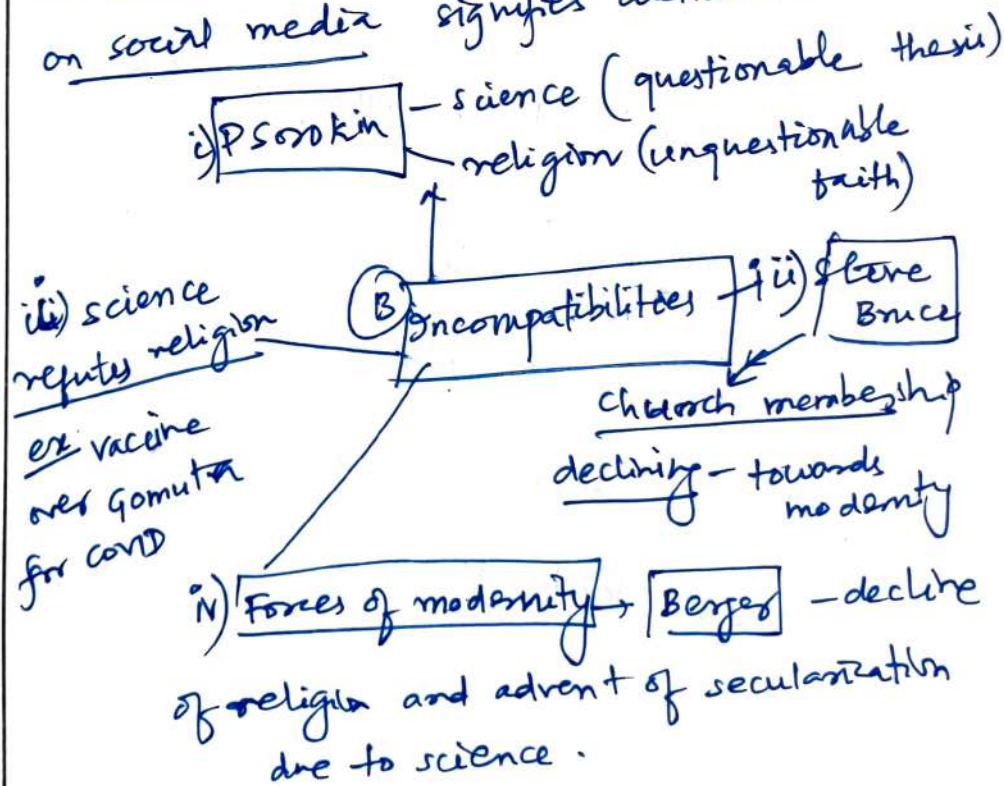
② Both as unifying force — Odea and Yinger

highlights that science and religion both act to find the truth and promotes social integration and can coexist.

Ex scientists of Mars orbiter Mission praying in temples.

③ Coexistence in modernity - Robert Bellah's ideas of civic religion and Luckman's 'Invisible religion' highlights the personal affinity to religion along with heavy scientific faith

④ Influences each other - Ex scientific tools like e-Darshan and religious personnel outreach on social media signifies coexistence.



Hence, although incompatible at times, both form significant forces and post modernist view advocates relevance of both.

e) Joseph Stalin defines 'Nation' as a historically formed group of people having commonality in territory, economy, psychological makeup, language manifesting in cultural similarity.

Idea of Nation →

i) Unlike state which is a political phenomenon guided by law and authority, nation is a social and psychological phenomenon that unites people based on commonalities.

~~Idea~~ ii) Ernest Gellner idea of nation underlines the following criteria -

- cultural homogenization
- language standardisation
- similar economic makeup
- shared history and beliefs
- defined population and territory
- psychological unity

iii) Nation has been called as 'abstract identity' and 'imagined identity' by Paul James and Bernard Anderson respectively signifying that even though populace do not meet physically they share identities which are unifying forces.

iv) Utility of ideology of nation - Pilkington's idea of 'otherisation' and 'hyperated identity' help in social solidarity and upliftment of minorities.

→ Gellner highlights the national identities strengthen during globalisation

→ Stuart Hall - ideology gives cushion to ethnic forces during turbulent forces

v) Helps in formation of state - nation leads to formⁿ of state Ex unification of Germany and Italy.

Hence, although globalisation is blurring the idea (John Baylis), it still has a socially unifying force in current times.

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04. (a) In the "Elementary Forms of Religious Practices", Durkheim defines religion to be a set of beliefs and practices related to sacred things, beliefs and practices that constitute into a moral community who adhere to the same.

Religion, in its essence is a social institution with a divine force attracting reverence and this social consensus has been studied by various sociologists from different lens — Durkheim (functional theory using totemism), Merton's dysfunctions of religion, Robert N Bellah's Civic religion.

Max Weber's idea of religion draws from his comprehensive analysis of religion whereas Marxist theory of religion is conflict oriented which was an extension to his theory of class struggle and alienation.

Marx's theory of Religion →

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Marx considered religion to be the 'opium of masses', which highlighted the concept that religion provided a cushion to proletariate against capitalist exploitation.

→ Religion acted as a hindrance to the proletariat revolution that justified the position of proletariat.

→ Religion acted as a hope for their wellbeing in next life as a compensation to current life's exploitation.

→ As an economic deterministic approach, religion formed a part of superstructure that was influenced and represented capitalist ideologies.

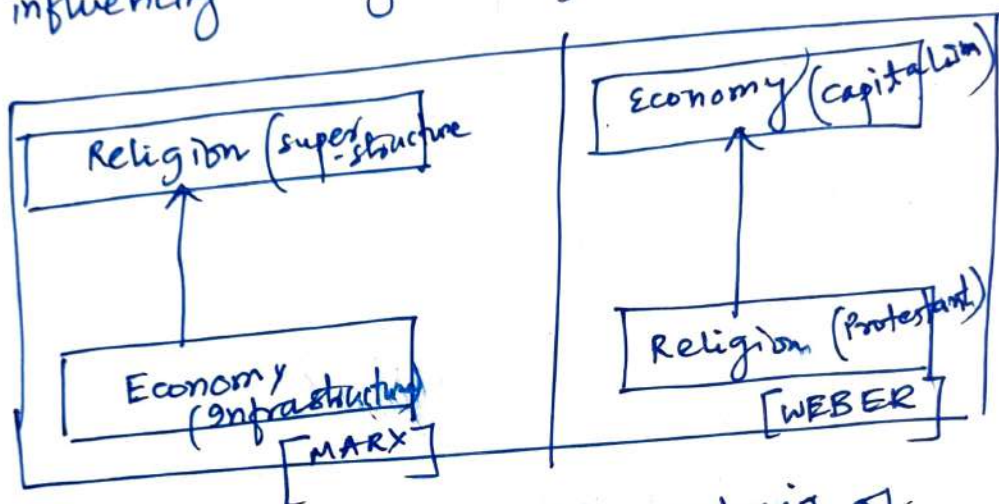
Max Weber's Idea of Religion

Weber, unlike Marx, does not rely on

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capital determinism rather in his
'Protestant Ethic and Spirit of Capitalism'
presented ideas/beliefs (Calvinist ideology)
influencing the growth of capitalism.



Furthermore in his analysis of
religions of India and China, of Hinduism
and Confucianism respectively, he highlighted
that in spite of material success, capitalism
did not grow because the belief system
in India emphasised on spiritualism and
discouraged material possession, whereas
Chinese belief system highlighted social
harmony and was status quoist.

Weber also extends his theory with 'Theodicy of marginalization' which talks about the growth of sects as a response to the religion being used to justify the marginalisation of downtrodden.

Hence, even though both the theories have broadened the sociological horizons on religion, have been criticised by feminists for lacking analysis from women perspective (see Mary Daly and Karen Armstrong).

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(b) As a structural functionalist, Parsons focused on the inevitability and functionality of social stratification to maintain social solidarity.

Parsons theory of social stratification →

1) Inspired from other functionalists - Parsons

theory embodies the functional approach of similar functionalists like Durkheim,

Robert Brown and Malinowski.

or Durkheim understands the essence of religion in developing collective conscience and social solidarity in his study of Totem

and Malinowski in his study of Trobriand Islands shows religion's unifying

forces against nature's tyranny.

P.T.O.

2) Basis of stratification - Parsons believe the basis of social stratification being the 'degree of confirmation to value consensus' and higher degree of consensus leads to higher position and hence higher rewards.

3) Consequence of stratification - Parsons, with a functionalist perspective outlines the concept of social solidarity being strengthened by stratification.

People with varying talent have different ability to conform to the value consensus of society and hence should be awarded differently.



d) Desirability - Parsons justifies stratification as functional and inevitable that allows different people to take up varying roles based on capacity and conformity to values.

But the same has been criticized by sociologists —

a) Habermas - value consensus does not develop independently rather forced by society.

b) Franzisci - does not elaborate on the divisive features that marks exploitation

c) Peter Berger - Excessive social determinism making man 'cog in the machine'

d) Dorothy Smith - no feminist perspective

e) Lockwood - Excessive obsession with social integration.

Hence, Parson's idea of social stratification further inspired neofunctionalists like Merton and enriched the discipline.

(c) Citizenship refers to the dual nature of relation and interaction of individuals with a state in the form of rights and duties.

Emphasizing on rights [Marshall]

theory of citizenship focuses on three kinds of rights —

a) [Civil rights] - rights for the individual to obtain rights in civic sphere - freedom to form association, speech, movement etc.

b) [Political rights] - rights to form political associations, fight elections, vote and hold public offices.

c) [Social right] - aspire to raise one's social standards and strive for equality
Civil Rights against discrimination, exclusion.

Citizenship is in conflict with capitalistic views, as Marshall believes the latter is about discriminatory forces but citizenship promotes egalitarian views and sees individual on equal pedestal.

But his ideology has been criticized :-

a) Failure in providing rights - Marxists and neomarxists highlight citizenship's shortfall in true realisation of rights (Western and Residual).

b) Extension of capitalism - in liberal economy where domestic bourgeoisie prevents goods and business from foreign.

c) Less emphasis on duties and moral obligation by citizens.

Hence, with the emergence of 'global citizenship', Marshall's idea of citizenship although relevant demands amendment.

(05) (a) Karl Marx in his 'A Preface to Contribution to Critique of Political Economy' underlines the class struggle between bourgeoisie and proletariat and eventual fallout of the capitalist system.

Bourgeoisie produces its own grave-diggers — holds true :

a) Inner Contradictions in relations of production (ROP) →

change in Modes of production (MOP) in every historical epoch (Marx) has been due to contradiction between ROP and forces of production (FOP).

When the proletariate → due to excessive exploitation of bourgeoisie and alienation will turn from 'class-in-itself' to 'class for itself' — shall rise to revolution and

establish 'dictatorship of proletariat'.

b) Alienation among bourgeoisie themselves will dig out graves from them where due to the anarchy of market forces they produce not what they want, but goods with high exchange value → alienation.

c) Neomarxists like Braverman highlight the growth of 'managerial revolution' marked by high class managers and bureaucracy but due to its ritualist (Merton) and iron-cage tendency (Weber) will lose significance.

d) Commodity fetishism - influenced by bourgeoisie ideology led to 'degradation of work' (Andre Gorz) marginalizing the laborer's efforts → lead to alienation and communalism.

Ex growing consciousness for tribal goods, 'vocal for local' etc.

Hence, Marxist ideology to understand bourgeoisie downfall finds relevance in contemporary times.

(b) Wallace and Wallace defines social mobility as the change in social position of individual group in social hierarchy.

Women are marginalised socially, culturally, politically, economically and the barriers to social mobility →

a) Economic factors -

→ glass ceiling - (Kamuna Ahmed) notes

the prevalence of the phenomenon where educated women do not get leadership opportunity

→ pink collarization - women concentrated in stereotyped low paid jobs. Ex Receptionist

→ Informal and Care economy unpaid -

Aan Oakley underlines the fact of missing care economy/ household work in GDP

→ low ownership of capital and land

- UN Report highlights even with 50% population, has 1% of land ownership.

b) Social factors - Sylvia Walby in 'Theorizing patriarchy' highlights constraints like unpaid work, male violence, inadequate state policies, relation in household leading to low social mobility

— discrimination, stereotype in workplace

(Post Act) has led to low social mobility.

— Internalized patriarchy due to gender roles and social factors (Shulamith Firestone)

c) Cultural factors

— Uma Chakravarty highlights 'Patriarchy' culture + Dev-dasi dichotomy by

Veena Das

— unequalitarian family values and glorifying sacrifice of mothers.

d) Lack of education - faulty state and policies

lack of sanitation and job opportunity

e) Biological burden - child bearing, menstruation.

Hence, the development of the nation has to be marked by development of women

— Ambedkar

(c) New Age Movement refers to the movements outside conventional socio-political sphere but aims to achieve human rights, dignity of individual and life condition improvement (Habermas)
— can also act as a cult movement

Growth of new age movement

1) Social change

Ex Modernization and urbanisation
like Methodism as new age movement
by working class in industrial revolution

2) Enchanted masses — due to alienation,
deprivation of rights

Ex LGBTQ rights, labour welfare
etc -

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3) Revitalization attempts - youth movements,
growing concern for environment, vegetarianism
etc.

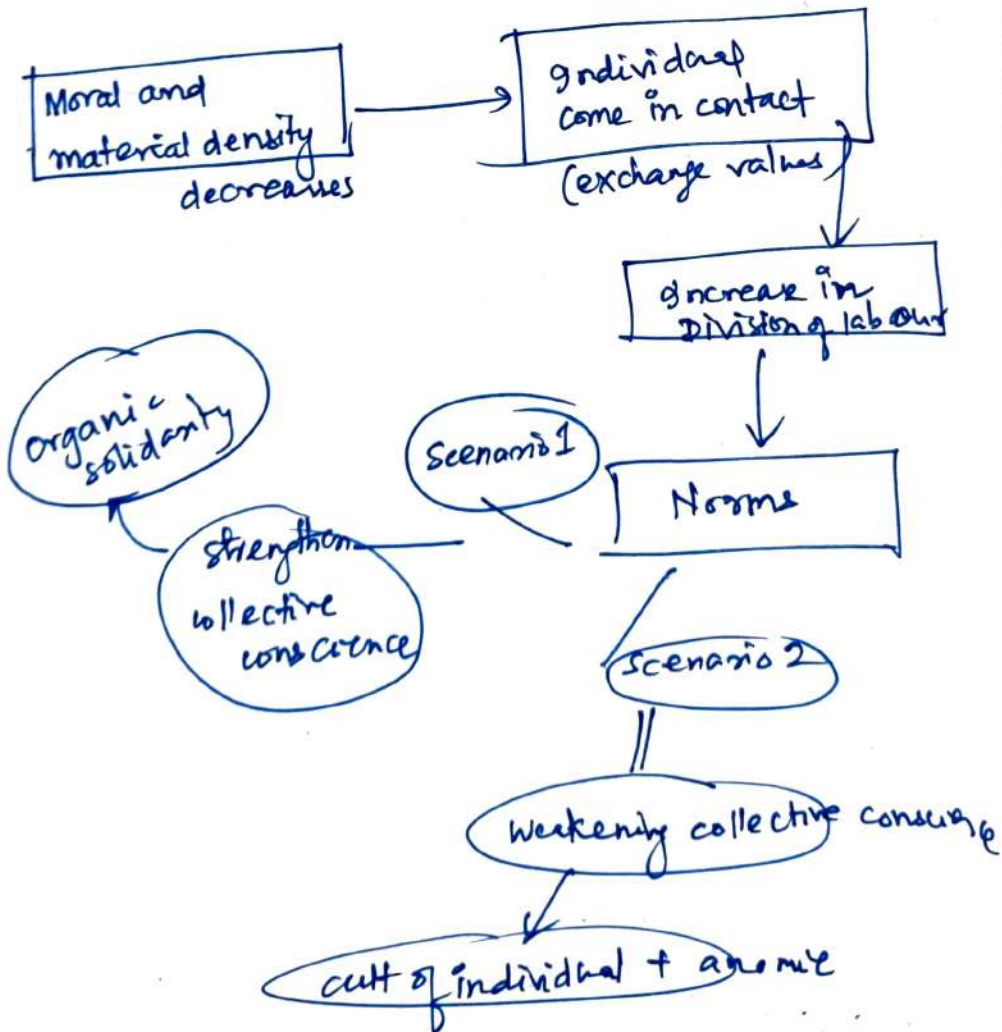
4) Growth of middle class - Rise of
rationality, diverse views

5) Growth of Technology - #MeToo Movement
facilitated by social media.

Hence, new age movements have
origins in various socio-political factors
and have led to social mobility.

(d) Durkheim in his concept of division of labour highlights the shift of mechanical solidarity (homogeneity) to organic solidarity (differentiation) from traditional to modern societies.

His ideas on DoL →



→ Durkheim understands collective conscience leading to social solidarity but due to growth of individualism in modern society where the 'value consensus' is declining → cult of individual grows.

→ He aligned his theory with shift from repressive laws to restitutive laws where former aligns with collective conscience or sentiments of the society (traditional) but latter with individualism (modernity)

→ Consequence - forced D/L and anomie leading to anomic suicide due to low social integration

Ex high suicide among divorcees, LGBTQ+ community due to low social integration

Hence, Durkheim's idea of D/L and cult of individual enriches the discipline of sociology.

e) Pluralist school of thought outlines the conflict, competition and collaboration of various power centres and groups that enriches the democratic system.

Pluralists believe interest groups
necessary →

a) Limits tyranny of majority →

Wyn Grant identifies all interests are represented in democracy through interest groups

b) Egalitarianism - Larry Diamond

outlines interest group in providing platform for diverse views.

Ex interest group for labour welfare and capitalist business both exist.

c) Eipset underscores the utility of effect
opposition to effect authority -
manifested by interest groups.

d) Improve political recruitment →
interest group nurtures leadership
and hence take leaders from various
backgrounds (Scholte)

e) Improves transparency, accountability
and legitimacy - (Scholte)

Ex Social audits, RTI by interest groups

f) Concessions to all - (Tocqueville) - calls
state as honest broker - interest groups
influence the same.

Hence as Giddens call them
carrier of democracy, interest groups
are necessary for social welfare.

07. (a) Almond (2003) defines religious fundamentalism as prolonged action of religious militancy that seeks political power and uses 'infallibility of religious doctrines' leading to conflict in society.

The rise of religious fundamentalism attributes religion to be associated with conflict →

a) Religion as a tool of conflict - Hunter
highlights that religious fundamentalism succeeds on the premise of relying on literal meaning of religious texts and charismatic personality ability to pursue manes to achieve narrow minded goals.

b) Against pluralism - David Martin

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emphasises that religious fundamentalism
does not support existence of multiple
beliefs and manifests extreme communalism.

Eg Mob lynchings and political riots (Muzaff
-nagar, Gujarat Riots)

c) Punishes non-believers for if someone
chooses to be not a participant of the
religion.
Eg crimes by ISIS and Taliban and similar fundamen-
-alist groups.

d) Against modernity - Davie underlines
the conflict between new, progressive ideas
and conventional ideologies creating strain
leading to fundamentalism.

Eg religious' regressive ideas on women
freedom vs modern thought.

e) Result of globalisation - Giddens understands globalisation influencing fundamentalism as it develops into alienation and powerlessness.

But, various sociological perspective have a wider approach that see conflict not just as a religion influenced →

a) Modernists attribute relative deprivation the prime cause and religion as a tool to demand for rights

b) Tyranny of majority - where minority rights are compromised.

c) Other axis of divisions - class (C. Wright Mills), women (Gender (Ann Oakley), status (Pakulski) etc.

Hence, the growth of polarization and crimes due to religious fundamentalism must be corrected with better sociological understanding.

(b) Merton's neofunctionalist approach to understand society and its institutions brought dynamism in the otherwise stagnant functionalist theories.

⇒ Merton critiqued the conventional structural functionalism through 3 postulates:

a) Postulate of functional unity - Defying the functionalist ideologies, he presented that social institutions might not be coterminous to unity or functionalism at all times. Ex Religion can be divisive

b) Postulate of functional ~~inevitable~~ inevitability was refuted by his idea of 'functional alternatives' in two forms —

i) alternatives to social subsystems
like Parson's AGIL framework

ii) alternatives to social institutions

ex instead of family/religion, school and education an alternative for socialization

c) Postulate on universalist functionalism

refuted the 'general theory' of functionalists
ex like Parsone where context-specific
empirical theories are better suited.

ex Social stratification can be both
functional (solidarity) and conflicting
(divisive/exploitative).

⇒ Ideas of dysfunctions in social institutions
and practices - Merton pioneered the

concept of 'dysfunctions' where he
stressed the overall consequence/effect
of a social institution as opposed to the

narrow view of his predecessors.

ex dysfunction of religion (fundamentalism)
family (statue-quoist, patriarchy)

⇒ Ideas of latent and manifest functions
where manifest functions are expected and
intended consequences and latent corresponds
to the unintended consequences.

ex Hopi ceremonies during rain → manifest (dance and social gathering)
→ latent (social solidarity)

⇒ Ideas on functional paradigm → trinity
model of theory, for research and data
that combined empiricism and general
theory making leading to middle range
theories.

Hence, Merton's ideas of functionalism
have pioneered in understanding social processes
with wider view and enriched the discipline.

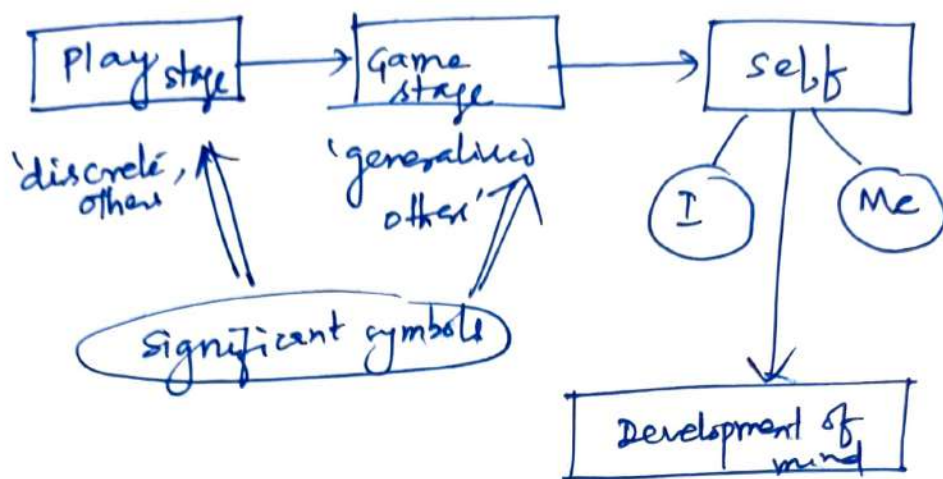
(c) Mead's in his 'Mind, Self and Society' provides a pioneering work on 'social psychology' understanding the 'growth of self' from society's point of view.

Mead defines self as a peculiar ability to be both subject & object that forms by social interactions, to further enrich the same, he gives concepts of 'I' and 'Me' as forms of self :-

'I'	'Me'
- immediate response to others - promotes social change - storehouse of novelty and creativity - we are never fully aware of 'I' - modern society feature	- adoption of 'generalised others' - social self - status quoist - promotes conformity - completely aware - primitive (traditional) society prevalent

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Mead's Idea of Self - I and Me

This conception of 'I' and 'Me' has been criticized —

1) Ritzer - founds it faulty to consider 'self as independent' (I) to be modern whereas 'self as part of society' (Me) be traditional

2) McCall and Simmon - Mead obsessed in superiority of 'I' - eurocentric view

3) Erikson - Mead's idea is narrowed and provided an extension by 8 stage development of self

4) Ropes - excessive social determinism
hence, Jean Dewey says Mead is
the seminal mind of first order is apt

Q8. (a) Durkheim studied division of labour from a evolutionary perspective and its changing role, effect and essence across different societies on a temporal scale.

Durkheim's theory on division of labour ^(DoL) →

a) Functionalist in nature - Durkheim's idea on DoL proposes its role in developing collective conscience and social solidarity.

b) Types of DoL - Durkheim underlines two types :-

i) Mechanical solidarity - solidarity of homogeneity - characteristic of primitive societies where the nature of job of individuals were homogeneous.

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ii) Organic solidarity - characteristics of modern, capitalist society marked by growing interdependence of individuals due to differentiation and heterogeneity.

c) Division of labour as a basis of social change - Durkheim's idea highlights DOL's utility in adapting and social solidarity with social change where capitalism marked by differentiation and specialisation leads to DOL → social integration.

d) Ideas on forced division of labour leading to 'anomie' where a social group forces upon another leading to excessive social regulation and anomie. The solution, proposed is development of 'corporates'.

in complex industrial spaces to prevent suicides and anomic behaviour.

But the theory has been widely criticized :—

- a) Lockwood - Durkheim misintegrated social dependence with social integration
- b) CW Mills - Does not take into account the power and domination of capitalists that influence Division of labour.
- c) Malinowski - Division of labour as basis of social change is flawed.
- d) Feminists like Dorothy Smith criticised for justifying marginalisation and gender stereotypes.

e) Gramsci - division of labour is divisive in nature instead of creating solidarity.

Hence, Durkheim's idea of division of labour was pioneering in understanding the phenomenon in sociology.

(b) sects refer to the offshoots of conventional religion developed due to conflict/schism (Stark and Bainbridge) and cults refer to the loosely formed group with common interests/themes without concrete belief systems.

Understanding the significance of sect and cult

decline of conventional religion - Decrease in church membership (Stevenson)
- decrease in its influence (Wills Herberg)

Alternate forms - sects and cults - Peter Berger as a response to industrialisation and mass pluralism

More choices to people - Stark and Bainbridge in exchange theory and

Warner in Rational choice theory

Solves problem of modernity - alienation/powerlessness Troeltsch - as a cushion against social norms and exploitation

The reasons behind growth of sects and cults :-

a) Forces of modernity - Stevie Bruce highlights the rapid social change leading to creation of sect/cult.

Ex Development of Methodism by new working class.

b) Against dominant ideologies - Peter Berger highlights majorly sects/cults are in response to dominant laws and hegemonistic state.

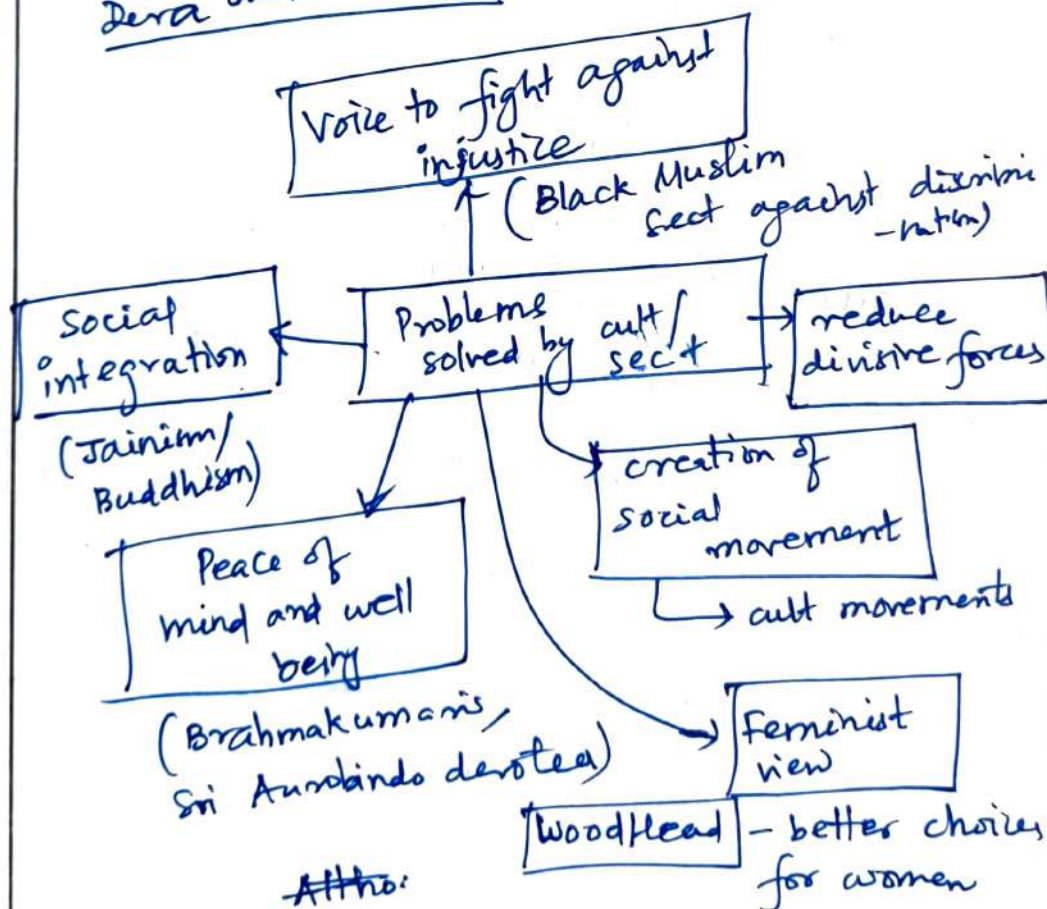
c) Relative deprivation - Weber's ideas of 'Theodicy of marginalisation' - sects oppose the justification of marginalisation by the religion. Ex Buddhism as counter to varna system advocated by vedas

d) Growing alienation - Division of labour

in modern world marked by alienation/heterogeneity / powerlessness (Bryan Wilson)

e) Cultural Innovation responding to new ideas — cultural impositions Ex cult of Osho of Rajneesh.

f) Charismatic personality — Ram Rahim in Deva Sacha Sauda.



So, sects and cults are social innovations helping to mitigate the issues of modernity and developed due to decline of conventional religion.

(c) Merton's theory of reference group
underscores the existence of a social group
which one looks upto or compares with
his/her aspirations/achievements and social
position called reference group (RG)

RG Theory can be used to
understand new middle class in India →

1) Aspirational in nature - social mobility
by education and growth of service
sector led to new middle class growth
that had rich, wealthy upper class as
reference group.

2) 'Influences' society - New middle class
with basis of communication (Merton
necessity for reference group) in the form
of TV, social media, middle class

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aspires to be glamorous and led to obsession
for fashion and growth of consumerism culture

or Youtubers from Tier 2/3 towns/villages,
growth of makeup, fashion brands

3) Increase in retail investors - formed by
new middle classes who aspires to be wealthier
with high class as reference group

4) Issues of brain drain - Middle class consider
- vs NRIs and global citizens of first world
countries as reference group and strives to
work abroad.

5) Issues of alcoholism and drugs as a consequen
- ce of 'anomie of infinite aspiration' and faulty
socialisation where middle class cannot achieve
to be a member of reference group due
to structural strain.

6) Growth of fitness industry - gymming culture
growth due to referencing on actors, influencers.

Hence, Merton's theory on R.G helps
to understand Indian middle class and solve
their issues holistically.

